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MESSAGE OF THE ARYA SAMAJ TO THE UNIVERSE

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The Message of The Arya Samaj

THE human society, beset with the darkness of ignorance, was wandering here and there, having swerved from the true path of life and happiness. Everywhere in this world peacelessness was to be seen and it looked as if this earth would be reduced to ashes by the fire of Selfishness. At such a time as this, Maharṣi Dayānanda Saraswatī established the Arya Samaj, in the year 1875 A. D., in this sacred land of the great Śrī Rāma, Śrī Kriṣṇa, the Ṛṣis and the Munis.

The purpose of establishing the Arya Samaj, has been misunderstood on account of many a wrong notion. Some think that this Institution is only for the social uplift; some think that it came out to protect Hinduism and wash off all its evils; yet others think it is only an instrument to reorientate the cultural activities of the country. And lastly some of its devotees want to limit its purpose to metaphysics only.

In our opinion these ideas do not really represent the real message of the founder of the Arya Samaj, Ṛṣi Dayānanda Saraswatī. If we want to understand it rightly, it is very necessary that we should know his ultimate goal.

Ṛṣi Dayānanda wanted with all his heart that none in this world should be unhappy; all the

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people over the whole world should be free from misery and should realise the object of this life by progressing in all the possible ways and thus achieve peace and happiness.

In support of the above statement, while the 6th principle of the Arya Samaj, namely, 'the chief object of this Samaj is to serve the whole world i.e. to improve it physically, socially, and spiritually," is itself a self evident proof, there is yet another proof in the following lines written by him in his book **My Own Beliefs and Unbeliefs** which throws much light on what he really wanted. He writes—"My sole object and attempt is to make all men in the world happy by spreading the whole truth, uniting all in one religion, removing all enmity and making all men really and firmly love one another."

THE ABOVE DESIRE OF THE MAHARṢI CAN BE ANALYSED AS FOLLOWS

(1) The whole truth must be spread everywhere.

(2) The main currents of human thought must merge into one stream.

(3) None should hate none.

(4) All men should love one another.

(5) All men should try to make everyone happy.

Thus the above five points may be considered as symbolising Ṛṣi Dayānanda's wishes. These wishes do not relate only to Bhārata, or Asia,

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but to all men and animals inhabiting this earth ; because the Maharṣi writes :—

"LET THIS RIGHT RESOLVE AND PRINCIPLE SPREAD SOON EVERYWHERE IN THIS WORLD."

If one bestows a little thought over the words of the Maharṣi for a while, one will understand how strongly he wished the good of all.

The phrase "**Spread Soon**" depicts clearly the innermost desire of the Ṛṣi.

Truly it can be said that the above five rules enunciated by the Ṛṣi form the message of the Arya Samaj.

The Ṛṣi gave out clearly in the form of his desire his thoughts for the uplift of the mankind entangled in the meshes of different religions and 'isms.'

If we take the above words as the gist of the deep knowledge of the Maharṣi, only then shall we be able to evaluate them correctly.

Every one of us should understand well that the purpose of Ṛṣi Dayānanda was not to propagate a new religion or 'ism' but it was his desire that the right path of happiness for all mankind should be shown so that people treading it could attain peace and happiness.

In order to attain this object he wrote the first ten chapters of his noted Satyārthaprakāśa-Light of Truth, and showed what real truth or Dharma

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was, and the next four chapters to point out what untruth was like. Then expressing his opinion in the conclusion, he gave the gist of what he actually desired.

Propagating his mission, he travelled far and wide, and wrote many great books. He worked for the welfare of all people, spread from one end of the world to the other.

After describing fully what true Dharma is, Ṛṣi Dayānanda found one or the other flaw in every "ism" created by man but founded on ignorance. He saw ignorance spreading in the name of Dharma and people following it. The heart of the Ṛṣi who wanted that all men should progress in the right way, was pained very much by watching these things. He therefore, founded the Arya Samaj. Since then, Arya Samaj has been engaged in propagating truth first gifted by him. The form of the message given by him really solves all the problems of the world beautifully.

The readers will do well to keep in mind the social and political conditions prevailing in his time in order to understand the Ṛsi's strong desire. The conception of internationalism was still in its infancy. The humanism was not being given due importance ; even the nation was ignorant of nationalism.

But still under such circumstances, the Ṛṣi guided the mankind to the sublime destination of unity by dint of his farsightedness and this attempt of his is bound to be given its own and sole place in the history of the world.

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Truth Must Prevail Everywhere

FIRST of all, we should know what truth is. To present the definition of truth is really a complicatedproblem. Each man's point of view being different, one thing is understood differently by different people. In this connection it can, therefore, be safely said that the real truth is that which is acceptable to all and stands unchanged for all times : past, present and future.

If this definition is further explained, it can be said that "propriety of ideas in connection with real matters is called truth". Maharsi Dayānanda Sarswatī in the third chapter of his immortal book Satyārthaprākāśa, has explained the form of truth as 'mentally accepting what is truth, giving out truth in expression, and acting on truth.' Besides, in his introduction to the Satyārthaprakāśa, he explains the form of truth. The Maharṣi writes **"expressing, writing, and accepting a thing as it is, is called truth"**. Again in the first chapter he writes, **"The most excellent is he who surpasses others by virtue of his qualities, deeds, nature and above all, truthful behaviour"**.

By the above brief discussion of truth, the following conclusions can be drawn.

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(1) Knowing and accepting a thing just as it is, is truth.

(2) Truth always does good.

(3) That which is not good and brings on misery cannot be truth.

(4) To become the best man it is very necessary that one should be quite truthful in one's actions, and behaviour with others.

(5) All the right learning and knowledge obtained through this learning is the best means of uprooting untruth.

So, what the Maharsi means first, can be said thus—"removing all bad qualities such as ignorance etc. imparting everyone all kinds of real knowledge, bringing unhappiness to none by any reason what-soever even unknowingly, and knowledge and actions, being in tune with each other are the best means of doing good to mankind".

Testing on this touch-stone of truth, we should end, once for all, all controversies cropping up in the midst of mankind, and remove the wall of different "isms" or faiths existing therein. Let mankind discard such learning as induce one to care for the flesh at the cost of the soul.

We should destroy all superstitions, conventions and entanglements, on account of which unhappiness and peacelessness are brought about. Realise man's connections with the cosmos making this truth, which is beautiful, good ; convey this vital and famous message of peace to the whole world, and propagate it far and wide.

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Truth is one, and only one, because man's aim is one. The causative body is one. Necessity, work and name is one. Truth is, therefore, the only one which brings the necessary unity, which spreads peace everywhere, which sings the note of happiness par excellence, and spreads the quick flowing waves of sacred ideas on the face of the earth. Truth is eternal, immortal, and uncomparable heavenly idea coming out, as it were, from the flute of the heavenly dancer—the nature.

> The fundamental cause of the steadfastness of the earth, of man's life, of his progress and development, of his making, is truth.

Every faith in this world accepts that truth is above all. Even atheists recognise that it is truth which is to be attained. The motto of Bharata, is "Truth alone conquers". In fact no power which is able to think opposes the idea of travelling along the path of truth.

This idea of truth of the Arya Samaj, therefore, is acceptable to everyone and acting on this idea mankind is to be uplifted. This is the foundation of peace everywhere.

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The Currents of Human Thought Must Flow in One Line

ON this broad face of the earth, who does not want that cool current of happiness and peace should flow always in the animate world ? But yet, the flames of peacelessness and misery, which have spread in the midst of mankind are the cause of worry of all great thinkers. As regards this all have given out their ideas according to their own view-point, but even after scaning all the pages of history, we do not come across a great thinker and a more sincere well-wisher of humanity than Maharşi Dayānanda Sarswati. This is not at all an exaggeration. He emphasised the desirability of spreading truth everywhere and establishing happiness and peace in the world. He also showed that in order to give a concrete form to the means of spreading this happiness and peace, it is necessary that the main current of human thought should also flow in one direction.

It is a known fact that as long as the basic view point of humanity is different, its desire will also be quite different. When the desires of men are different from one another the purpose of each one will also be different. This difference of

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purpose of each one will create a big gulf of differences of faith and that the clouds of fearful war will be floating always and turning round like a dangerous wheel of destruction over the head of humanity.

It is, therefore, necessary for peace that the objectives, desires, and thoughts of all should be in one line. According to the Vedās we have to establish such a society, "Where the whole world is like a nest". We should live like one family, always sharing the misery and happiness of one another.

In order that the currents of thought should flow in one line we must know how many different kinds of currents of thought exist in the world. If we think that they are different from one another, then unity of humanity, will surely be a most difficult question.

THE FOUNDATION OF THOUGHTS : CULTURE

There is a purpose in what we think or believe. Without any aim, it does not appear possible, that any act would be done. The stimulating factor of our object that inspires our thoughts, deeds or behaviour can be termed as "culture". In this way after dividing all the thoughts, behaviours and actions of humanity according to their inducing current, we shall search as to how many fountain-heads of such thoughts etc. as induce mankind exist.

In reply to this question, it can be said that from the time of creation of the world, there have been only two inducing centres of humanity.

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The culture of mankind can be divided into two categories only which we can call as Arya-Anarya, Deva-Dānava or a good and a bad culture. (Though a bad thing cannot be called by the name of culture, yet for making comparisons these divisions have been made).

Without entangling ourselves in the web of definitions we can safely say that **"one fountain-head, thought-current is that we shall attempt always for our gains only without caring a bit as to whether our actions or thought would cause loss or worry to other people. Let us be happy. Let us collect means of pleasure around us even at the cost of hunger and misery to others. This line of thought is called selfish or Anārya or Danava or bad.**

The second line of thought is that, 'even if we should suffer, let us attempt to make others happy'. This can be called selfless, Aryan, Divya or good.

If the history of mankind be analysed, we can say that all the faiths, 'isms' and congregations of men are motivated by either of the above currents of thought. And now-a-days, the condition is that however different the names and labels may be the whole humanity is in action induced by the selfish current of thought.

Here, another fact is to be considered and that is wherever there is the inducement derived from the thought of selflessness and renunciation, there is always unity and on the other hand among those that follow the path of selfish current of thougt, there is always a collision ; because in the way of selflessness the purpose of each one is the same, while in the path of selfishness the

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purpose of each one will be quite different from one another. The fruit of selfish current of thought cannot be unity because in this way man will never be a partner in the miseries of others but will want to accumulate happiness for himself.

Man's sociability and morality will meet their end in the selfish way of culture (if at all it could be called a culture), man will think of himself, his round-abouts, and his field only. He forgets the world. It is seen that the foundation for communalism is laid here only. Whatever is his is good, even when it is bad; what is others' is bad, even when good. When the idea of 'self' predominates over every thing, truth and justice are throttled.

Maharṣi Dayānanda Saraswatī has expressed his ideas in his Satyārthaprakāśa thus—

"Casting away all prejudices if one bestows a thought over this, one will find the truth."

True faith will have no prejudices. Casting away of prejudices is the ultimate outcome of the unity of thoughts. When we think about things as they are, know them as they are and say them as they are, then only can we begin to follow the path of unity in place of disunity. Maharṣi Dayānanda Saraswati tells in his Satyārthaprakāśa. **"My belief is only in that which is accepted by one and all, and which is same thing at all times : past, present and future."**

That is, whatever is true, is unchangeable. Let every one know this. Changeable things can

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never be true. Again selfish ideas will never be stable, because there is no end to luxuries. There is no limit to accumulations and there is no satisfaction in it. For the unity of thought, therefore, it is necessary that an individual should rest satisfied, his wants be very few and he should follow the path of renunciation and truth.

He who wants to fulfil his desires by means of luxuries, will be wandering in the mirage, because by having love for worldly luxuries he will never avoid miseries; for the simple reason misery originates from parting away from that we love. Whatever there is of wordly things, is all perishable. When he is after such things, he will of course have to part with them some time or the other. Then he will feel miserable. In order, therefore, to be out of misery, the only means is to strive for such a thing as is not perishable. In order, therefore, that man may love and be in the vicinity of such things, he is endowed with the human form.

We, therefore, conclude thus to attain unity of thought :—

(1) Let every one make others happy, even if one has to undergo difficulties oneself.

(2) Let every one gather mundane things with a spirit of renunciation, reducing his wants to the minimum.

(3) Without indulging in attachments to the worldly things let man travel on the road of love for God.

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Along with these, some more things stand before us which have been explicitly told by Ṛṣi Dayānanda in his Satyārthaprakāśa. These ideas guide us like a light-house in our daily life. He says further :—

"One should not be afraid of an unjust man even if he is powerful and be afraid always of a just and Dharmika man, even if he is powerless. Not only this, but also let every one with all one's might protect, assist in the progress of and serve a just and Dharmika man even though he is helpless, powerless and devoid of wordly qualities; and let every one attempt to destroy, pull and go against any unjust and Adharmika man even though he is powerful and full of worldly qualities."

These words of Maharṣi are so explicit that they need no explanation. In fact, in order to have the unity of thought it is necessary to be brave and fearless and never bow down before any injustice. Let no one make a treaty with untruth under what-so-ever conditions but act with all his might to destroy untruth.

In the same way, in order to attain an exalted happiness, the Maharṣi writes, that one should give up jealousy and enmity, and he has, also, to give up falsehood. **"Until and unless the contradictory untrue faiths amongst mankind end, there will be no happiness, and it is not impossible if there is desire that all of us, especially learned men, should give up the above bad qualities".**

In this way let our readers consider calmly how Dayānanda, the harbinger of a new era, showed the way which is second to none for

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ending the bewailing, the miseries, the curse and disunity of the globe, and for establishing peace in the world. The limits should make us powerful and not powerless. Ways and means should be an iducement, and not an impediment. We, the sons and daughters of one mother earth, should have unity of thought, aim and way, and [travelling on this road let us light the sweet torches of peace and let this light attain glory. This is the end and aim of man's life.

In order to make full use of these means, the Arya Samaj wants that the difference of thought due to different faiths and 'isms' should end. Let there be no reminiscence of their names also. The Arya Samaj wants that all the walls of differences which part one man from the other should be pulled down to the very foundation instead of compromising with them and letting them continue.

The Arya Samaj thinks that there is one mankind on the face of the earth and thus wants to have one human way and it believes that such a way is expressed in the Vedic mantras.

Let every one remember that among all the books of knowledge extant in this world, the Vedas are the only ones that give this knowledge namely :—

(1) The teachings are for all men in this world without exception, for all times and for all lands. They are not at all meant for any special land, age or a particular society.

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(2) They are for the all-round development of mankind in general.

(3) There is nothing in them that is against the laws of creation of the world, nor against the laws of finding out truth, nor against the words of well-wishing sacred souls, nor against any good behaviour with regard to men in the world.

(4) The teachings are not against science, nor against good thoughts or things. They inculcate a knowledge devoid of confusion and prejudice.

The message of Arya Samaj does not depend on slogans, but lays stress on actions. By means of revolution in action it wants to remove all effects of sins and miseries, giving these as oblations in the sacrificial fire of love and let the streams of knowledge flow, giving exalted and heavenly happiness and peace. In every walk of life, cheerfulness, peace and plenty, light of knowledge, which illumines all sides sweetly, are added and the day and night showers of heavenly happiness are dropped on all sides.

If the world acts according to this message, then the dreams of all thinkers that want to bring about unity in the world will no doubt take on a concrete form.

The Arya Samaj wants revolution but not in the powers of the states and not a simple change in names, but it aspires for a revolution in ideas. It wants that in the sacrificial fire of renovation, oblations of all 'isms', faiths, castes, and ways be given so that the path of unity may be broadened.

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None Should Hate None

AT the back-ground of this message, there lies the solution of many a latent and deep problem. Because, the words that look so common, namely, "man should never hate even an animal", have been really shaping the history of the ages of mankind.

This is a plain truth inculcated in the Vedic doctrines, that man should live for the sake of the human society. There should be no friction in the human race itself. All should act as one body and live like one body.

First of all, we should understand what is termed as hate or enmity and what is the difference between jealousy and hate? Or whether they denote one and the same thing ? After a calm consideration, it will be seen, that what is known as jealousy is that state of mind which induces an internal flame, after seeing a man in good progress one feels miserable; but hatred is something more i.e. it not only causes miserableness and creates an internal flame, when a man is seen in good progress, but also wants to pull down such a man from his position and cause trouble to him. Hate is that form of human tendency, which having seen the other person in good happy condition, is converted into miserableness.

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In this way, if the reader will consider deeply it will be known that Ṛṣi Dayānanda by his message for rooting out all hate, has laid down a firm foundation of love and renunciation. Let us now analyse in more elaborate terms what the effects of hate would be on the world's many important problems.

HATE GENERATES SECTARIANISM

During those historical times when amidst mankind there were no differences of ideas whatsoever, when the banner of unity among men, among religions, and with regard to ideas, was flying magnificently, then first of all, in the heart of some individuals, whose senses had failed in the field of action, whose mind was very weak, who on account of laziness were bodily weak, who on account of these causes had run short of useful things of life, seeing others' faces lighted up with cheerfulness, gave place in their heart to this fire of jealousy and that fire began to flare up more and more on account of ignorance, culminating in hate. Due to the pressure of these evil ideas he wanted to destroy the individual who was happier and more cheerful.

At the beginning of this world the kindled fire of selfishness in an individual, took steps to pull down the fortress of unity and consequenly the idea, "This is mine and this is other's" dawned and some loved a few, and suppressed others. Thus we showed love to a few, though they might have been heading in a wrong direction, and hated others, even when they trod the path of truth.

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In this way, the seed of sectarianism took its root, grew and spread.

First arose laziness; from laziness nullity, and from nullity ignorance: from ignorance arose jealousy, and from jealousy arose hate on the earth. Thus hate gave birth to all the differences of mankind and their distrustful plays.

THE FOUNDATION OF DIFFERENT FAITHS : HATE

When 'my-own-mindedness' and separatist tendencies dawned, and when man supported even bad things to maintain his own position and words, he began to search for logic thereof. As knowledge truth and unity, dwindled, hate began to progress, on account of which some intelligent men in different fields of action and in different places keeping different selfish objects in mind, created sectarian faiths from an unknown source of strength to support wrong things and to please themselves. Gradually the shadow of ignorance became so deep that true knowledge began to disappear.

The whole mankind followed the path of 'isms', and abandoned the way of common man. Thus on account of hate Dharma, contracted and getting inducement from Adharma and ignorance, sectarianism spread. The result of this was the disappearance of exalted happiness and peace.

HATE : THE CAUSE OF ECONOMIC DISTRESS

The famous thinkers of today say that the solution of economic distress is the real solution of all

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the world problems. But is there not misery even where there is endless wealth? If it is there, why is it so?

Bestowing our thoughts on this problem, we come to know that the cause of misery is not economic distress, but the lack of real knowledge. When an individual does not understand what knowledge and truth are he will not even get at the brink of the river of peace. So by solving the economic problems only, the aim of establishing peace cannot be complete, even though physical wants are fulfilled to a great extent.

The contention of the Arya Samaj is this, that the economic distress which is seen at this time is the outcome of hate. Because at the beginning economy was based on this part of the Vedmantra namely "collect by hundred hands and distribute through thousand hands (Satahasta samā-har ; sahasrahasta saṅkıra)." How beautiful and explicit the message of the Vedas regarding economics. The word 'Saṅkira' denotes that what is collected should be distributed without thinking (with eyes closed as it were), which part is mine, and which belongs to others,' i.e. let the wealth reach the place where it legitimately should go.

The distribution of wealth based on these ideas as above will not breed wants. But when in the place of distribution of wealth among individuals the illegitimate accumulation—an act of hate—stepped in, wealth began to rot in some places and other people began to die of want. When hate takes its place in the heart of any

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man, he is never at rest when he sees another man happy. On the contrary, he takes delight only when the other man suffers. Thus envy first of all led the people declare that wealth was the private property of an individual, whereas formerly the individual used to collect wealth for the good of all. In this way we can see that the fundamental cause of economic distress and difficult problems, is hate only and nothing else.

HATE : THE CAUSE OF WAR AND THE DESTRUCTION OF MANKIND

After turning to the pages of history we come to the conclusion that from the time of creation up to the present time. whatever war or destruction of mankind has taken place, hate has been the real inducing factor. Feeling of jealousy at the progress of others, and not allowing others to progress were the reasons that led to the outbreak of wars.

Who does not know that those who are induced by the 'live-to-enjoy-culture,' in the absence of satisfaction of their senses, become frantic to destroy others' happiness, when they see the smallest happiness of theirs ?

This frenzied mood, in a bigger form creates fearful wars amongst countries and this mood only makes an individual another's enemy and burns all the ideas of friendliness.

So, the jealousy that gave birth to sectarianism feeding the progress of different faiths, created a wall amidst mankind, begot the

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economic distress, and made hundreds of millions to cry on account of hunger, burnt numberless people in the funeral fire of living worries, accumulated the means of offending humanity through war and destruction, is really the fearful enemy of the progress of mankind and consequently has to be altogether given up. Giving this message to the mankind Ṛṣi Dayānanda has really laid the foundation for the world's peace.

'Let none hate none : let every one be pleased by seeing others progress". This message of Maharṣi is the real balm for the burning wounds of the hearts of men. The only solution for all the problems such as social, political, economic etc. which are worrying every one now-a-days, is contained in this message.

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All Should Love All

Rsi Dayānanda collected all the material for building a vast mansion of peace. For man's conduct in his daily life, the Rishi unequivocally said "all should love all to the farthest extent."

First of all we should know what love is. In the world's literature the definition of love is the most difficult because the manifestation of love itself is different according to time, land and person. Using this in different aspects with different persons is not an ordinary work of ordinary brains.

While one thinker called love as the unremitting current of self-minded-ness, another said that forgetting everything that was his for the sake of others, was love. One used this with regard to sex while someone eulogised its use with regard to God. So in order to understand the real feature of love, we must dive deeper and explain it according to what Rsi Dayānanda says in his Satyārthaprakāsa.

Maharsi says ;

"Beasts grow powerful, become a terror to the weak and kill them even. When a man, having got his man's body, behaves in the same way as the beasts, he is no better than the beasts. He is a beast himself, and he who on account of his selfishness brings harm and loss to others is the elder brother of beasts."

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On the authority of the above writing we conclude that man must achieve the following qualities if he practises love :—

(1) **He must protect the powerless everywhere.**

(2) **For the sake of his self, he should not hurt or even think of hurting others.**

(3) **He must become a man in the real sense of the term.**

In brief we can safely conclude that man's nature is love and that of the beasts is hate.

Now we should know how the protection of the weak has to be carried out. In this connection the words of Maharṣi are notable. While explaining Sānkhya philosophy in Satyārthāprakāśa he says—**carry out always this order of the Supreme Being, given in the Vedas, i.e., that which is just and void of prejudice, is what is called doing good.**

Let the readers think out if there can be any better definition of love than this. What beautiful path of love has the Maharṣi shown to us ! Only he who knows can follow this. How grand the idea is that it is necessary to act every where and always according to the orders of the Almighty, without prejudice or injustice. In fact by treading this path the inner current of new happiness will begin to flow, through which misery or hate will disappear completely. The Maharṣi has written clearly even with regard to this :—

"An element that is true in itself will also bear true and eternal qualities."

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In the light of the above, if we consider a little, we will understand, that the results of acting on the Almighty's order which is free from prejudice or injustice, will be full of exalted happiness and as beneficial as God's creation. When man's inner self is filled with as beautiful and sweet song as Nature's atmosphere, then to cross this vast ocean of the world and attain beatitude man will catch hold of a buoy that will never sink down. Instead it will surely take him to the All illuminating Almighty Father's lap and make him heavenly happy. The buoy that man has got now, with which he wants to cross the ocean of the world is, in the words of the great poet Kalidaasa, तितीर्षु र्दुस्तर मोहादुडुपेनास्मि सागरम्, the buoy of ignorance, made of breakable elements. So in order to become the traveller of that ocean of love, man has to make a search for that type of ship which will never sink but will take him across the other shore without sinking itself or letting others to be drowned.

THE FIRST LESSON OF LOVE

The Bhagvadgītā says (6-5)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैवह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

i.e. one should not let one's soul degrade. One's soul is one's own best friend and also his worst enemy. If one wants to be uplifted he has to do it himself. if he wants to be degraded he can be degraded ; then he himself will be his own enemy.

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In this *sloka* (couplet) the way of illuminating one's path of life is made explicit ; which when followed, there will be no room for wandering even for a moment. Let us understand that first of all before uplifting, doing good and creating and awakening the love of the world—we have to love our own soul, and adorn it beautifully, because killing one's own self is considered as the greatest sin in the world, and man at the present time wants to show the way to others, while he himself is wandering hither and thither. This is not the true way ; the real Vedic peace is—let one love one's own soul, uplift it, and by his knowledge and action and behaviour let him collect such ornaments with which he can adorn it.

In utter darkness of hopelessness, the lighting centre is one and one only. Let man really know his own soul. Let this not be forgotten at any time that this body is nothing and let him know and recognise that substance, in the absence of which, it is not possible to keep this body at home for even a few hours, and let him first of all satisfy the hunger and thirst of such a substance. When the soul is full of hunger and thirst the world will be hungry and peaceless and when the soul is full of waves of peace, there will be no waves of peacelessness in the world. Let the soul be satisfied. Let us adorn it, uplift it and make it strong. Let it hear the song of the eternal flute. Give it its due love. Think that it is everything. Know that this is the first lesson of love and the base too.

LOVE OF THE MOTHER

When we see a man treading the wrong path in this world, we say we do not care for him.

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Why should we ?

But a mother, whose heart is filled with love for her child cannot see her beloved child go in that wrong way. The mother with all her might by good words, gift or even by punishment, if need be, will wean her child from that wrong path. She cannot sit quiet while she loves it.

When anyone loves somebody, he cannot see him going along the wrong path. The message of the Arya Samaj is—

"Let all love all to the utmost". If this is followed in letter and in spirit, who will then go in the wrong path? Who will be one's companion in the path of sin ?

In fact love is the only power which prevents us from going on the wrong path, from the path of sin. When this sort of absolute love dawns in the minds of anyone, even after drinking a cup of poison himself, man will prevent the other going in that all destructive path, even at the risk of being shot. Such a man will give the true counsel.

Many a time, while the Arya Samaj, seeing the other faiths that stand on untruth, criticises them, it is strongly blamed. But if one considers deeply one will find love at the root of these criticisms. If in the heart of the founder of the Arya Samaj such fountain-head of a deep love had not existed, he could not have shown the true path to mankind. He was stoned, he was poisoned, yet he did not falter.

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True love is, therefore, known only, when one even suffering all the difficulties, will not let his beloved go on the harmful path. Can that be called love, when one sees his beloved burning, and yet one sits quietly for fear of burning one self ?

Love is the way that prevents one from following the path of sin, ignorance, and destruction of the world. The world of ours will then be an abode worthy to live in.

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Let All Ever Try for the Happiness of All

AT present the social structure of the world is based on selfishness. It is selfishness that urges us to activity. The angle of our thinking is also very narrow. With the spread of hedonistic thinking the area of the thinking of the individual is also being narrowed down. There was a time when the individual was responsible for the good of the whole society. Gradually the limit of the society narrowed down to family. Even this family has further shrunk in asmuch as today the individual thinks of maintaining only that family unit from which the connections of his parents, brothers and sisters are being loosened with the result that today the family encompasses only the husband and wife and their children. This line of thinking has raised many a deep problem before the world. The humane way of thinking that others' miseries are one's own, and the happiness of others is also one's own is almost disappearing. Ṛiṣi Dayānanda showed the proper way to the world in this respect as follows :—

"In my opinion that conduct is good, which appropriately treats all as it would to oneself in times of happiness, misery, loss or gain; and that behaviour is bad which is otherwise."

How explicit is the above description of duties of men. Do unto others as you would expect

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from them. Let all be companions in the way of happiness, miseries, loss or gains.

Let us, of course, collect all the necessary things that are useful in life; but the limits of usefulness of these things be vast. Wherever we act, in whatever way possible, this idea should guide our actions, that no body is harmed by our doings. When we hoard whatever possible, let us think if that thing is not needed elsewhere.

Man's natural duty is to protect the weak, i.e. the man who lacks in knowledge should be imparted knowledge, he who is suffering from injustice should have justice done to him, he who is suffering from want, should have his wants fulfilled with the necessary things. Deriving happiness from seeing others miserable, and miserableness from seeing others happy is beastly. Such sort of an idea breaks the society into pieces. This is beast's nature. Ṛsi Dayānanda showed us therefore, the way of giving up this beastly nature and gaining impetus from the ideal of protecting the weak, spread peace in the world, till it comes to the smallest unit of society, the man.

The founder of the Arya Samaj, the greatest propagater of 'real communism that the world has ever seen, the great radical reformer namely Ṛṣi Dayānanda, stresses that there should be equal opportunities for all. Respect and responsibility be given according to one's quality, actions and capacity.

The Ṛṣi writes at one place—All should be equally provided with food, clothes, and accommodation. Can there be any better definition of

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equality than the present one? The Arya Samaj desires that everyone should accumulate useful things according to his capacity but let the whole society use these things equally according to necessity. Let the necessities be as few as for as possible and let all behave towards one another (मित्रस्य चक्षुषा समीक्षामहे) i.e. in the best frienedly way.

Let our knowledge illuminate others. Let our strength protect others. Let our health make others happy, and let our labour relieve others of miseries.

This message of the Arya Samaj, gives the whole world an invitation to extricate itself from the flame of misery and peacelessness.

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Our Duty

AT present the world is divided into many camps. Every one wants to strengthen himself. Every man thinks that he is the noblest and all others are the lowest. At this time the Arya Samaj is the only institution which, without falling into differences of any sort viz. "he is mine and is not mine" wishes everyone well without distinction.

The fundamental manifesto of the Arya Samaj. is exposed in its ten principles. This manifesto is such as every atheist without prejudice could sign it.

The Arya Samaj desires to convert this earth into Heaven. Removing the cause of miseries it wants to plant the idea of peace in every home in every family, and in the heart of every man.

The Arya Samaj is the devotee of truth. The proclamation of its founder is, "Barring the message of truth there is nothing in this world that would uplift mankind."

In fact the Arya Samaj is the only institution, that shows the way which is accepted by the science of Philosophy and which could be tested on the touchstone of truth and intelligence.

The Arya Samaj wants that in addition to belief. action also should be indispensible. In its purview there is unity, justice, truth, and the strong desire of converting even an enemy into a friend. In truth. every one is its friend, none its enemy. It is true that in order to bring those treading the path of ignorance on to the right path

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of knowledge wants to adopt every possible human technique and win them over by love.

The Arya Samaj is that movement of the present century, which is proceeding forward to extricate humanity from the tricking web of inhumanity. Its success is the success of humanity.

We invite every thinker who wants to save the world from war and devastation, to accelerate the achievement of the goals set by the Arya Samaj and to contribute towards the propagations of its principles.

Arya Samaj does not discriminate on the basis of region, time or individual. Its aim is the good of the world, benevolence, peace every where, and eternal bliss.

Let every one accept this invitation of the Arya Samaj, and help it in the process of illuminating the world with knowledge.

Let every one, wherever one is, become the member of the Arya Samaj thereof. Where there is none, let one establish the Arya Samaj there. Expel darkness from one's mind. Let one read the Satyārthaprakāsh, an immortal book of Ṛṣi Dayānanda, if one wants to know without prejudice what truth is.

With a view to welcoming the coming era, let us collect round us everything so that the future may be full of happiness and peace.

This is the desire of one and all, Let us give it a concrete shape. Let every one co-operate in the movement of the Arya Samaj thus making the way of unity, love and peace, a great success.

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The Great Gayatri

The devotee should recite this hymn with a feeling of devotion and pray to God to lead him to the righteous path and inspire for noble intentions.

ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो
देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

—यजु० ३-६३, ऋ० ३-६२-१०

Om bhur bhuvah svah. Tat Savitur-varenyam bhargo devasya dhimahi. Dhiyo yo nah prachodayat.

—Yajur Veda 3.83, Rg. Veda 3-62-01

Life of all life, saviour from troubles, ills
Bestower of all happiness and bliss :
May we meditate on, and e'er absorb
Thy glory which alone worth having is,
And can destroy sinful propensities :
Thus cherishing Thee, may our intellects.
And minds illumined be so as to take
The path of righteousness and purity :

—: ● :—

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PRINCIPLES OF THE ARYA SAMAJ

(1) The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshvara (the Highest Lord, i.e. Om.)

(2) Ishvara (Om) is existent, intelligent, and blissful. He is formless, omniscient, merciful, unborn, endless, unchangeable, beginningless, the support of all, the master of all, omnipresent, immanent, unaging, immortal, fearless, eternal, and holy, and the maker of all. He alone is worthy of being worshipped.

(3) The Vedas are the scriptures of true knowledge. It is the first duty of the Aryas to read them, teach them, recite them, and hear them being read.

(4) One should always be ready to accept truth and give up untruth.

(5) One should do everything according to the dictates of dharma, i.e. after due reflection over right and wrong.

(6) Doing good to the whole world is the primary object of this Society i.e. to look to its physical, spiritual and social welfare.

(7) Let thy dealings with all be regulated by love and justice, in accordance with the dictates of dharma.

(8) One should promote Vidya (realisation of subject and object) and dispel Avidyā (illusion).

(9) One should not be content with one's own welfare alone, but should look for one's own welfare in the welfare of all.

(10) One should regard one's self under restriction to follow altruistic rulings of society, while in following rules of individual welfare one should be free.

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